157 was adamant. The Minangkabau man said that no human
114 sympathy, feeling, or responsibility was shown. He added that he is afraid because of the many unfriendly faces all around. He is an Indonesian, a stranger here.

661 The old Sulewatang, who is Minister of Public Information
829 here, gave a speech on government. Someone in the audience asked him what democracy meant. He said it meant unques-
184 tioning obedience to the orders of the radja. Then I heard
563 something really good. There are two kampongs near Pam-
161 panua, one called Welado and the other Udjung. The people
582 there are known to be different and Andi said they formerly had no adat. But they are reported to have "learned". Udjung and Welado, especially the latter, speak Buginese with a definite accent. Later, on our way to Pampanua, we passed Welado which Andi says has a population of 10,000. It is a dark, dank place on the river with ramshackle houses. Still, it is no more so than most Buginese kampongs. The people seem to me (imagination?) to be a bit negroid. Anyway, Friedericy says that Welado is the one village that refused to give a girl, if requested, to the radja. This is because once a Bone prince mistreated a girl of this kampong who was given to him. The Sulewatang explained the case by telling me that this kampong was formerly Toridjene. They are Badjo, now in the process of acculturation, and still have an accent in Buginese.

197 As for accent and languages in this area, I am told that
191 Makassarese is so close to Buginese that it can be understood by either speaker when speaking to the other in ones' own language (like Danish and Norwegian). But, they say, it sounds funny. Also, they can tell what part of the Buginese area a person comes from by his accent, for example, if a person comes from Wadjo.

186 I got nowhere regarding the traditional enmities question. [presumably with the Makassarese--Analyst] They seem to have forgotten the whole business, and maybe it was this way formerly. Once the war was over, it may have been like a game.

772 I also got nowhere on cosmology linked with the state, nor with magical ideas. They are dead on this matter, or else they are covering up.

443 As for the market, this is definitely a five-day market
366 week area although there are twice-a-week markets, and, as in Pampanua, five-day-a-week markets. One lad said that there are interlocking circles of markets. Thus Watumpone gears in with at least two. One runs to the west including Palakka and (I presume) three other kampongs with markets

123 I gave a speech on how Bone was to fall behind, and Java
544 and other places advance unless the people had better local
181 schools. I said something about the Toradja becoming masters and the Buginese slaves. They were grim at this point. I said that they needed business education, and they saw the point; but they really did not respond to any great extent. And Andi reiterated that the Bone folk know only hormat and adat. To illustrate he crossed his arms and bent over saying that that was all they know.

212 As for the non-official education, Buginese writing is said
871 to be taught in the homes by elders. Also the children often
797 teach illiterate elders to read and write. The Kepala kampong seemed to be much amused at this as he described it. In addition there are evening school sessions with teachers and school students instructing illiterates, in the desa.

There are no missionaries or mission schools here. I told them about the Javanese using these without giving up Mohammedanism, and although they could see the point they responded in their usual dead-pan fashion.

874 There is the usual apprentice training for artisans and a
463 tendency for sons to follow their fathers' occupation. This also applies to religious officers. And there is the padjoge training, although there are no such persons in this kampong.

212 As for literacy and knowledge of languages we can say that
191 everyone in the kampong speaks Buginese. This includes aliens.
562 Many speak Indonesian. Few if any speak Dutch well. None speak English. However, the schools are trying to teach classes in English. (Who in the world can do it here?) They saw the point when I said that English is favored in Java over Dutch because it is an international language. They said that all adults, and they repeated all (including women?) can read the Koran in Arabic, but few know the meaning of what they read. Many can speak Arabic too, and thus it is easy for them when they go to Arabia on the hadj. Few if any really speak Makassarese but they say it is not necessary as they can understand the Makassarese and the Makassarese can understand them. Relatively few can read and write in Roman characters or Arabic, but very many, and they tried to say all, and meant it, can read and write Buginese. Here again I wonder if the women are included. I asked repeatedly about this matter of literacy in Buginese and asked if even the farmers could read in the local script. They said yes, but

368 the people read very little. There is a bookstore in Watum-
212 pone, but there are not many people who buy books. However,
217 as there is no library, they must buy books if they want them
549 at all. They mentioned that Balai Pustaka had a traveling library here before the war, and also a library in Bone, but this was no longer the case.